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Price Threepence

PAST AND PRESENT

The Past

TEN MINUTES walk, or less, from the Great Meeting, Leicester, where the delegates of the General Assembly of Unitarian and Free Christian Churches met last week for their Annual Meetings, are the ruins of one of the ancient abbeys of England, Leicester Abbey. Nothing now is left of it save the preserved remnants of walls, the outline of buildings, and an air of spaciousness that time has not destroyed. "I am come", said Cardinal Wolsey, to the monks of the abbey in November, 1530, "to lay my bones among you". He was a sick and heartbroken man, on his way to London to meet what would have been his doom at the hands of Henry VIII. He died in the abbey, not long after his arrival. His bones were laid in the church, as he said they would, and the grave is still carefully preserved. On the gravestone are marked the words of his master, spoken when his death was reported to him, "Spare him a little earth for charity". It is possible to stand by the grave and look in the direction of the Great Meeting, surrounded now by the pulsating vigour of a modern industrial city.

In the November that the dying Cardinal came to the abbey the great ecclesiastical establishment must have seemed to be one of the securest things in the world. Beside it and all it stood for the life of the town must have seemed insignificant. Yet today the town is still there, only immeasurably bigger, a great industrial giant: the abbey has disappeared.

The Conditions of Change

In that town men, as elsewhere, are, in modern language, "adapting themselves to their environment". One of the industries of Leicester is boot and shoe making. The boots and shoes are no longer made in little hovels by cobblers, as in Wolsey's day, but in great factories by hundreds of men and women. The substance used is no longer entirely leather; something called plastics, whose composition would have been indescribable to the Cardinal, now enters into the manufacture. Day by day changes are creeping into the industry—as into every industry—transforming the lives of the men and women engaged in it. Human energy is transforming human environment, and adjusting itself to it, both at the same time. Human life is under the constant pulsation of change—and that too would have been indescribable to the Cardinal. The remains of Tudor England in the twentieth century are mostly like the remains of that great ruined abbey, mere relics, kept in preservation because they are relics, or because of their fragile beauty. The past in its outer form has practically been obliterated.

The Questions

Yet there is a reason why men so carefully tend and maintain what is left. They know that under all the conditions of change they have an affinity too deep for words with those men of the past. As change becomes more and more one of the unquestioned conditions of human life so the poignancy of things that do not change strike deeper into the heart. The

men and the cities of sixteenth century England have all gone save for the remains, but the questions, the needs and the dooms that struck at those men and demanded an answer still remain. Men today have an affinity with the man who came saying "I leave my bones among you", and with the men who received him.

If, asks modern man, we have to adapt ourselves to our environment, what is the meaning of it all? The untold thousands of inarticulate people working in the factories and workshops throughout the world ask that question. They ask it with their unspoken life if not with their spoken. What needs do we wish to satisfy? What is the answer to a grandeur that can come to the end of that great man laid in the grave?

These questions form the undernote of all human life. Religion is partly dedicated to their answer.

The Service of Dedication

The delegates of the General Assembly meeting in the ancient Great Meeting of Leicester and its adjoining buildings, were dedicated to the answer. They have perceived that all the activities of men mean little, if anything, if in some way they do not throb to those unspoken questions of the human spirit. Every higher activity of man is in some way dedicated to their answer. Religion, when rightly understood and acted upon, is the effort to bring every human need to answers that are not afflicted by the passage of time or the change of human environment. In their own way and through their own enlightenment the Unitarians at their Annual Meetings were attempting to make that effort—they were not far, after all, from those men who lived in the great abbey four hundred years ago.

The service is noble. The reports of the meetings that follow in this Journal, and will be continued in our next issue, give an indication of how that service was understood. The reports show something of the effort to find the answers. But the truest answer of all is probably to be found in the sense of dedication that brought the delegates there; for that presumes they already have an answer; they have a faith. They deem it to be true that life under all circumstances only has meaning when it looks beyond the mere act of living. They deem it to be true—as some of the reports indicate—that the act of living itself can only be mastered and made gracious and purposeful for all men when it is brought under the direction of a vision that stretches beyond life itself. The delegates of the General Assembly were dedicated to answering, in word and deed, the unspoken questions of the human spirit. That is a task of dedication which accomplishes far more than it knows. The future will hold in reverence those who attempted it.

The conclusion of the Annual Meetings leads to another adventure in the service of humanity. There are signs that the adventure, in the churches of the General Assembly, is quickening in vitality.

IN COUNCIL

Reports of the Annual Meetings of the General Assembly of Unitarians and Free Christians

THE SOCIAL IMPLICATIONS OF OUR MESSAGE

Reported by Arthur Peacock

CRITICS of religion, who accuse the Church of being out of touch with problems of contemporary society would have learned a great deal had they found a seat in the crowded public meeting at the Great Meeting, Leicester, on Thursday evening, April 17.

The theme of the meeting was the "Social Implications of Our Message". There were three speakers, Mrs. Joyce Gow, of Brighton; the Rev. L. A. Garrard, Liverpool; and Mr. Philips Price, M.P. The chairman was Professor A. J. Allaway, of Leicester.

The chairman in introducing the speakers stated that the challenge to Christian thought today was that of discovering the place of freedom in our large scale planned society.

Large scale society had come to stay. We might regret it, but there could be no turning back. The changing conditions of the last years had presented us with new problems and fresh challenges. Christian people had need to think about them and to try to reconcile individual freedom and personal responsibility with the demands and developments which have so radically changed modern society.

Informed Opinion

It was the contention of Mrs. Gow, the opening speaker, that it was less easy today to discover the Unitarian contribution to social progress than in the past. Eighty years ago everyone knew the Unitarian position. Winifred Holtby, in writing of Harriet Martineau, had said she was "deaf, plain—and a Unitarian". Our people were in the heart of the new movements against slavery, and for women's emancipation. Today, it was all very difficult. Other people—secular agencies—are now doing the social work in which Unitarians took the initiative in the past.

Unitarians had proclaimed their belief in the sanctity of human personality. They had affirmed no man might claim for himself that which he denied to others. These beliefs had become widely accepted. Progress had been made. "But", asked Mrs. Gow, "are we digging deep enough to lay lasting foundations for a better world?"

"Was it not true that the decline of freedom in the world had taken place as men's belief in God had wavered?"

Drawing on her personal experiences as a social worker and educationalist, she spoke of the problem of the young as dealt with by the Curtis Report and with the urgent refugee problem in Europe.

"The refugee problem", she continued, "is one of terrific complexity. Out of 10,000,000 refugees in Europe 900,000 are living under sub-human conditions. These conditions concerned us all, and we had to think out what part we might play in helping to bring about better relationships. Our churches must become informed bodies of public opinion. Our people should link up with the great network of voluntary organisations engaged in social welfare work."

Social service and welfare work, had in modern society to be co-ordinated. It must be non-sectarian. Failure to achieve this meant much spiritual energy would be withered away.

"The Rules of the Game"

The Rev. L. A. Garrard was the second speaker. His concern was with "Duty to the Community".

Mr. Garrard spoke of the problem of rights and duties. In common with speakers at other sessions of the Meetings he expressed fears that one of the weaknesses in the welfare state was the widespread feeling that it was better to receive than to give.

At the same time he drew attention to the changed attitude in our time to problems of the wider world. There was no longer the feeling that there were spheres outside our concern. Responsibility for the coloured people in backward areas was recognised. Concern was felt if a single man was suffering from injustice.

What had to be driven home was the need for keeping to the rules of the game. If they were not adequate, then it was up to us to try to change them. We had to realise that the nemesis of anarchy was the despotism of an unintelligent authoritarian dictatorship.

The Effective Solution

Mr. Philips Price, M.P., followed. He pointed out that in the 19th century our fathers' major concern was with the problems of the rights of conscience and the liberty of the individual. It was not till the turn of the century that Unitarians showed live concern about social problems.

He recalled the pioneering efforts of Philip Wicksteed and in especial the latter's book *The Commonsense of Political Economy*. This book had a sub-title of "study of the Human Basis of Economic Law" and the speaker recalled how he had heard its author say it was the job of Liberal Christians to see that society had a soft problem.

Having traced the steps in social legislation leading to the modern welfare state, Mr. Price turned his attention to some of the pressing questions, the urgent problems, to which it had given rise.

Our national income had been redistributed. But the urgent task was to so organise our economic life that the national income was adequate to give everyone a fair share of the cake.

Industry had to face up to the problems of increased production, of effective co-operation between management and labour, of considering the desirability of profit sharing schemes.

Behind such problems as whether the health services should be free or whether some payment should be made, deep moral principles lie.

A great deal of thinking was called for, but above everything else was the paramount necessity of bringing home to every citizen how vital it was for everyone to give of his best, to give his full quota of service, in whatever job he was doing in the community.

Mr. Philips Price referred to *THE INQUIRER* Three Point Programme and welcomed the stimulus to thought it had provided.

We had, he said, need to be mindful of our spiritual heritage. Our faith was simple; so near the truth that often it neither gained publicity nor provoked controversy. If we learned to combine all that was best in the traditions of the past with the experience of the present day we would come to an effective solution of the vexing problems that now challenged us.

A ROOM OF OUR OWN EDUCATING OUR OWN PEOPLE

The Wednesday Afternoon Conference

Reported by Keith Treacher

THERE is no doubt that great interest exists upon the vital subject of educating our own people. This was underlined by the large number of ministers and delegates present at the Conference. Our good President, with charm, wisdom and skill controlled the meeting. The Rev. H. H. Cheetham and Dr. Wood set their faces and approached the subject. It was a warm day and the sun came through the windows.

Mr. Cheetham dealt with the vital subject in a manner which showed it was plainly near his heart. His plea was that each should seek a room of his own in his mind to think creatively. He could not accept the church as a debating society, but as a place where men came to fulfil themselves, to worship and sense part of the divine element of life. Yet there was room for independent judgment upon all that is said in church and upon all the church teaches; but this can only become real when we learn to think creatively in the private room of our own thought. For this a good grounding in the fundamentals of our faith was essential. It had been said, went on Mr. Cheetham, that there are many who are Unitarians without knowing it, but it can, alas, also be said

that many have ceased to be Unitarians because they had given up thinking creatively about religion.

There are, he said, three types of schools:

1. Those schools which have "free" methods of education, where every one does as he likes on the basis of free expression. The results of these schools are bad.
2. Those in which the scholars are forced to work hard and gain good results by hard work. But they fail at the point of individual responsibility. For instance, when the teacher goes out of the room the scholars simply take advantage of the situation. They have to be led. The teacher had failed to co-operate with those he teaches.
3. Those schools which may be called democratic. These are those which have attained a neat balance between teacher and taught and where work is done on a basis of co-operation. Here results are excellent.

Almost on the same division, there are three types of churches:

1. There are those of the easy going type, which neither think or make great demands. Nothing gets done.
2. There are those which build themselves around the preacher, but when this shining light goes the organisation falls down. One might call it an authoritarianism because it is the domination of a group by an individual who happens to possess Unitarian leanings.
3. The true Unitarian church is where the co-operation of minister and congregation, working together equally, produces creative thought within the framework of a worshipping community. There is far too much one way thinking, from the pulpit to the pews. This ought to stop. Creative work must be group work, starting in the private room of our own minds.

This third method, continued Mr. Cheetham, was important because Unitarianism requires mature minds. Clarification of thought must exist and for this the religious education of our people is basic. It does not mean merely education in the Sunday Schools or in the Young People's groups, but must include all the adults in the movement. Educating our people is really educating ourselves to think creatively.

Dr. Wood, from Sheffield, then spoke. The subject, he said, was both important and vital to the life of our movement. We lived in a rapidly changing world and religion felt the changes deeply, although it dealt fundamentally with eternal things. A firm grasp of these eternal things was required, but this could only be obtained through sound education. We must have, said Dr. Wood, five points established:

1. Education in the basic tenets of our faith.
2. Education in personal responsibility.
3. Education in personal care.
4. Education in the obligations of church membership.
5. Education in the right relationship between ministers and congregations.

The speeches from the floor were perhaps a little slow in coming. One speaker wanted to see instituted in England a system of learning by catechism, as operates in Northern Ireland. Dr. Hall pleaded that in educational matters things should always be put so simply that a child could understand it. He would like to see more emphasis upon prayer, more of the printed word, and more of simple expression in matters of educating our people. Some speakers expressed doubt as to the wisdom of pushing the Bible with young people, while others felt it was vitally necessary.

UNION FOR SOCIAL SERVICE

QUESTIONS THAT CHALLENGE

(Contributed.)

HOW DO you assess the wages of a coal miner, a docker or a typist?

Because a man possesses an academic degree is he entitled to more pay than highly skilled technicians?

What are the real necessities of life?

Should a Christian do a job in which he does not believe?

What advice would you give to a young person wondering whether to take up employment in the football pool business?

Is the structure of nationalised industries too centralised? Is there need for more regional experiments?

To what extent ought consumers to have a say concerning the ways and means of production?

These were some of the challenging questions posed by Mr. Victor Jones, B.A., of the British Council of Churches

Social Responsibility Department, when he addressed the Union for Social Service. The questions were attentively listened to by a large audience whose only regret was that the Conference time-table tended to curtail opportunities for adequate discussion and questioning.

In the course of his address Mr. Jones gave some startling facts not only about working conditions as revealed by 19th century and early 20th century blue books, but also concerning present day conditions. Especially revealing were his figures regarding occupational diseases to which work in the pottery industry gave rise.

Mr. Jones said the factor of full employment had completely changed the character and the problems of modern industry. Full employment had created a new industrial revolution. It had achieved radical changes, with new techniques and methods; it had been more influential in its effects than the work of trade unions and factory inspectorates, although their contribution could not be minimised.

Mr. Jones's address was prefaced by the usual business of the Conference. The Rev. J. W. Dyer was re-elected Chairman, Mr. P. M. Oliver, Treasurer.

In the future, the Committee will consist of four members elected by the Union; four members appointed by the General Assembly with addition of the Secretary.

SUNDAY SCHOOL ASSOCIATION

ANNUAL MEETING

Reported by Ronald McGraw

FOLLOWING the precedent of recent years the S.S.A. meeting came before the reception to the delegates at the Annual Meetings at Leicester. The Rev. W. Waddington was in the chair. He has been our hard working President for the last year, and the annual report bears witness that it has been a year of growth and activity. The report also notes with justifiable pride the work of the Secretary, the Rev. H. H. Cheetham. He has represented the Association with distinction in the United States and has managed to convey to them some of the work and ideas we are putting into our religious education work in this country. Untiringly the Secretary is now giving added impetus to our work by giving careful reports, and by inspiring accounts of new methods, techniques and materials used in the U.S.A.

The report also notes the increasing success of the One Day Schools and Workshop Projects in various parts of the country; many young people, teachers and workers have been given new insight into the use of drama, into new worship techniques, filmstrip projection, use of puppets and many other new methods of interest used at these schools.

After the report had been accepted and the new committee elected the Rev. W. Waddington handed over his office to the incoming President for 1952-3, Mrs. G. Burnett, of the Western Union. Mrs. Burnett posed the question: "Why are we here?" as the starting point of her address. "We are concerned with the religious teaching of our children", she said, and in her view this could best be done based upon the religious life and teachings of Christ. She spoke of the enduring influence in later life of the early training given in Sunday School and paid tribute to the wisdom of the Secretary and his committee who were giving us practical demonstrations of how to convey our lessons to the young. Mrs. Burnett asked all schools to use the services of Mr. Cheetham and his helpers. She went on to show the real challenge which faces our religious educators and felt that this was summed up in the ever increasing figures of juvenile delinquency. Children decide for themselves in these days whether they will go to Sunday School or not, and it is therefore vital that we make our work attractive and interesting. We must be ever ready to try new experiments, and new methods for revitalising the presentation of religious truth to the young mind. We must also try to reach the parent. Mrs. Burnett ended by a call to all delegates and teachers present to return to school work and try to give the best they could to our children and young people. In discussion afterwards interesting points were discussed. One delegate urged the need to try and encourage a "church consciousness" among teachers and scholars, but the meeting seemed inclined to the view that more important was the encouragement of a "school consciousness" among members of the congregations.

ANNUAL BUSINESS MEETING

Reported by J. Harry Smith

THE 24th Annual Business Meeting of the General Assembly of Unitarian and Free Christian Churches, held in the Upper School Room of the Great Meeting, Leicester, on Wednesday morning, April 16, 1952, was marked by an attendance which established a "record" for a provincial meeting of the Assembly. The chair was taken by the Retiring President, the Rev. G. Randall Jones.

Following the singing of a hymn and devotions led by the Rev. Leonard Mason and the unanimous assent to a Resolution of Loyalty to the Throne, the Rev. Walter Long (London), moved a resolution recording the Assembly's gratitude to the Rev. G. Randall Jones for the services rendered to the Assembly as President. By his many journeys and wise counsel Mr. Jones had done much to enhance the prestige of the General Assembly in the country. Mr. J. H. Watterson (Manchester), in seconding the resolution commented upon the wise presidential management of many meetings which had marked the retiring President's year of office. The resolution was carried with acclamation.

Responding, Mr. Randall Jones said, he had had a year of much strenuousness packed with happy, precious memories due to the loyal co-operation of Mr. Kieley and other members of his headquarters staff, the officials of district associations and the hosts and hostesses on his many journeys. Like the mover of the resolution Mr. Jones fittingly paid tribute to all that Mrs. Jones had done to make his work successful.

Mr. Randall Jones moved that Professor Dorothy Tarrant be appointed President for the year 1952-53. He said that Dr. Tarrant, a daughter of the manse, the bearer of an honoured name, a zealous worker for our churches, greatly honoured the Assembly in accepting office.

After the Assembly had given cordial assent to the resolution, Professor Tarrant delivered her Presidential address, a report of which appeared in our last issue.

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The election of the Rev. Herbert Crabtree as Vice-President was moved by Professor Tarrant who paid tribute to his many services to our fellowship with special reference to his fraternal concern for the well-being of his brother ministers.

Mr. Crabtree said that he had always regarded himself as one of the "rank and file" and it was a surprise to him as a "footslogger" to find himself in possession of a field-marshal's baton. The tasks which had come his way had given him an intimate knowledge with problems of his brother ministers: he knew of the heartache hidden behind much public service and of the courage which was a factor in helping one to have confidence in the future of our churches. He would hope during his year of office to say no discouraging word.

The Secretary (the Rev. John Kieley) formally presented the Annual Report, and the Treasurer (Mr. Ronald P. Jones), submitted the Audited Accounts for 1951. Mr. Jones said that the accounts were those of "quite a normal year". Subscriptions had slightly increased. The collections had fallen just short of £1,000. The deficit was slightly larger. He considered it healthy for such an organisation to have a deficit: a surplus tended to remove incentives. As Treasurer he was pleased that his fourteenth year in office made him the holder of a record.

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Questions and comment on the Report and Accounts came from Revs. W. Bonner, D. Richards, E. D. Davies, F. Cottier, K. Twinn and A. Reid. Mr. Reid's question had to do with contact between our churches and sister churches in Czechoslovakia and Hungary and the Chairman of the Overseas and Foreign Committee (the Rev. E. G. Lee) and the President assured Mr. Reid that the Assembly desired and cordially welcomed fellowship with those churches.

Three following resolutions expressed the Assembly's thanks to the Hon. Treasurer and the Local Treasurers, reappointed Mr. Ronald J. Jones for the ensuing year; thanked the Rev. H. G. Woodford, the preacher of the Anniversary Sermon and the Rev. E. D. Evans for conducting the Service; reappointed Mr. Herbert Gimson and Mr. O. Farnival Jones as auditors.

The Assembly was encouraged by messages of greeting from the American Unitarian Association, the American Laymen's League, the Revs. W. and Ada Tonkin (Australia) and the Japanese Free Religious Association, the first to be received from Japan for many years. The meeting resolved to reciprocate these cordial greetings and to send a greeting to our kindred churches in Czechoslovakia.

"That the Rt. Hon. James Chuter Ede, P.C., be made an Honorary Member of the Assembly" was the concluding resolution of the morning session of the Business Meeting and it was with very genuine appreciation of Mr. Ede's concern for civil and religious liberty that the Assembly bestowed upon him this title given to a chosen few among the members of our household of faith.

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Returning to business after lunch the Assembly found itself with five resolutions to deal with in one hour, and managed to so. As Annual Meetings go the 1952 "Further Resolutions" section may be described as a quiet affair. Except for the resolution concerning "a List of Supplementary Ministers" there was little that called for debate.

Our "traditional resolution" on Civil and Religious Liberty was moved by the President. The Rev. C. G. Bolam, seconding the resolution, spoke of the altered circumstances in which we received this time honoured resolution, so characteristic of the spirit of our movement, and the need for rededication to the cause of liberty and increased vigilance in the preservation thereof.

The urgency for the strengthening of the Assembly's finances was emphasised in the following Resolution moved by the President and seconded by Mr. H. B. Moore.

INCREASED ANNUAL INCOME FOR THE ASSEMBLY: "That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches urges upon all members of our Congregations the importance of increasing the annual income of the Assembly

- (1) by increased contributions to the collections on Assembly Sunday with the aid of the envelopes provided in advance by Headquarters;
- (2) by new or increased personal subscriptions; and for this purpose each Church should appoint a Local Treasurer; and invites those who contributed to the Appeal Fund by Deed of Covenant and who do not already subscribe to the Assembly, to use that method for this purpose."

Mr. Moore asked the ministers and delegates to draw the attention of the congregations to the need to increase the Assembly's financial resources, especially in regard to more generous collections on Assembly Sunday and to additions to the list of personal subscriptions. In a time of increased costs, it was surprising that contributions to religious organisations remained on the old pre-war level.

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The resolution to institute a list of Supplementary Ministers was in the following terms:

"That the General Assembly institute for an experimental period of seven years a List of Supplementary Ministers which shall consist of the names of men and women who come within one or more of the following categories:—

- (i) Those who have served in charge of churches as lay preachers or lay pastors for a period of not less than five years and have achieved an adequate educational status (not necessarily theological) which shall be acceptable to the Council after due consideration by the Ministry Committee;
- (ii) Those ministers who, having accepted full-time employment in some other vocation, having withdrawn from the regular list, but are desirous of retaining ministerial status and wish to give what service they can to our churches;
- (iii) Men and women of satisfactory professional status who have retired from their particular profession and have accepted the charge of churches on the Roll of the General Assembly.

Provided Always: (a) That the placing of a name on this Supplementary List shall not entitle the person concerned to any financial or other privilege for ministers on the regular Ministerial Roll.

(b) That each person on the Supplementary List shall be a subscribing (and where possible a worshipping) member of a congregation on the Roll of the General Assembly.

(c) That every application for recognition on this List shall be subject first to consideration by the Ministry Committee and then to approval by the Council of the General Assembly."

Moved by the President, it was seconded by the Rev. Herbert Crabtree, who anticipated that it would be the most contentious resolution of the year. Our ministers now

numbered 216, our churches 330, and the resolution had to be considered in the light of those facts. As an experiment the List would be a contribution to the better staffing of our ministry.

Within the short time available, neither Mr. Crabtree nor the few speakers from the floor had opportunity to present their views adequately and it was unfortunate that so important a matter could not receive fuller explanation and discussion. The resolution was carried by 86 votes to 47.

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The Scottish Unitarian Association submitted a resolution on Religious Broadcasting, which was moved by the Rev. W. B. Tavener (Edinburgh), and formally seconded by Rev. H. Whitford (Dundee), but the Rev. A. Reid, while fully in accord with the resolution, presented an amendment, which he claimed "said the same thing and said it better". The Assembly agreed with him and the resolution passed read as follows:

"That this Annual Meeting of the General Assembly of Unitarian and Free Christian Churches believing that very many of the British Public would welcome a more liberal interpretation of Christianity than that at present broadcast, appeals to the governors of the B.B.C. to allow the Unitarian Church more opportunity to present its approach to religion."

The final resolution, moved by Rev. Basil Viney, who was content to commend it as in accord with the earlier resolution on Civil and Religious Liberty, seconded by Mr. L. Thomas, was carried unanimously. It had to do with the rights of the native peoples of S.-W. Africa and read as follows:

SWANSEA UNITARIAN CHURCH RESOLUTION:

NATIVE PEOPLES OF S.W. AFRICA: "That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches gives all moral support to the Rev. Michael Scott in his brave championship of the rights of the native peoples of South-West Africa; deplores the antagonism shown by the Government of the Union of South Africa; and calls upon H.M. Government to abandon the neutrality displayed at the meeting of the United Nations when the matter last came under discussion."

MR. PEPYS AT THE GENERAL ASSEMBLY—I.

April 15. Up and presently to take train for Leicester, where we do hold a National meeting for the first time this ½ century gone, since our Conference did meet there; a very fair day of spring with the countryside bright after the warm Easter-tide.

So to the Great Meeting to be received with welcome refreshment of tee and cakes prepared for us by the ladies of the congregation, in a big hall below their long Schoolroom where anon we shall go for meetings; and by reason of this building being aforetime a Day School it do have abundance of space, so that we may hold all our conferences and meetings here in one place, to our great content, and moreover with a courtyard in front and grass plot behind, where the graveyard did once lie, much pleasant ease for talk and intercourse in the sunshine. So, after greetings of friends, to a meeting of the Social Service Union for a discourse by one skilled in matters of industry and welfare, and anon to the chapel for the Assembly Service.

This a mighty big four-square Meeting-house, with galleries round, and over all a ceiling of eight sides, with fine-wrought plasterwork, the best of any in our chapels; but by ill fortune, the congregation, near a century gone, did take away the old pulpit and did put out a new building beyond it, whereby indeed more space got for the quire and organ, but the generall beautie much marred, seeing that in those days they did think scorn of the Meeting-houses and were hot for the Gothique manner.

And with an eye to our Assemblie the congregation did of late cause the chapel to be all repainted, and did send for me to advise them in chusing of colours for the walls and pew cushions, and how they might soften the discordance of the quire building, so all do look mighty fresh and bright.

A goodly presse of parsons and laity, so that much of the galleries be filled, and the service taken by Parson Evans, of Stalybridge, who hath a fine voice and devout; the singing of hymns very hearty as it is wont to be when we do for once in a while come together in great number.

Presently an anthem of Mozart well given by the quire and an offering taken (£28), and so to the sermon preached by Parson Woodford, of Glossop, who do make a parable of the recent new Reign begun and the revival of the world in the springtide, and do call on us for a like revival of our faith and the active works which should come from it.

A very eloquent and stirring discourse and pertinent to the times, and after a hymn and the Blessing, we home to our supper and to bed in much content and high expectation of much good discourse and conference to come.

April 16. Up and to the great school-hall for our meeting of businesse, where first a vote of loyalty to the Queen's Majestie, and condolence on the death of King George of blessed memory, and we did all stand upp to pass it. Next our thanks offered to the President for his great zeal in our service during his past year, wherein he did much hearten our congregations by visitations and preachings. This being voted with acclaim, he to reply, and do show how he was like the Apostle "in journeyings oft", though he did escape rioting and shipwreck: so he do pass to proposing for his successor the learned Doctor Dorothy Tarrant, sometime professor of Greek in a She-College of London Universitie, and moreover did now three years gone give our Essex Hall Lecture, touching Plato and Free Religion, and do take a leading part in the work of the Assembly.

She, being elected with all heartinesse, do straightway give her Address, and first do take pride to be the first "daughter of the manse" to hold this office, her father a notable parson in his day and did write many hymns which we do still delight to sing; so to the matter of her discourse, that we must strive for unitie of thought in all the diversities which our freedom do give, and presently that must show more zeal to come together for common worshipping, seeing that this above all things be the purpose of our chapells, and is so writ in their Trust Deeds. And this do put me in mind of my own Presidency, wherein I did give all my discourses of the year to this matter alone, which methinks is no less urgent after so many years.

Next she do propose for Vice-President parson Crabtree of Ansdell, who hath for long done us good service in matters of the Ministry, and we do elect him very gladly.

This done, Mr. Secretary to present the Annual Report, which he do with commendable brevitie in four words; and I do tell of our monies, and that the Offerings of Assembly Sunday did come nearest of any to the targett of £1,000; and in our spendings we did make some notable savings in the cost of the Assembly Meetings and of the journeyings to Councill and Committees. Next the Report taken in detail and the Chairmen of Committees to answer any questions put on them. And it is very observable of late that these reports do pass almost without comment, whereas in old times, with a smaller meeting, we did have many matters proposed for our action in the coming year; but whether this do arise from a generall content with our ordering of the Assembly's businesse, or from lack of any new schemes from others, I cannot tell.

Anon come some appointments and votes of thanks, and messages of greeting read from our friends overseas, and last we do vote our Honorary Memberships to Mr. Chuter Ede, who was of late Secretary of State for Home Affairs and is ever a staunch upholder of our Faith and hath done our cause great service.

So all being done in good time, we may have a stop for our dinners, which they do arrange for us in a hall not far away, where we entertained with a fine dinner of meats and pasties, very well served to our great content, and being busied with this, we can by no means return by the time sett for our taking up of the businesse. But at length meeting again, we do fall to some votes on matters publique, and first our claim for Civill and Religious Liberty, being no longer safely established but much threatened by new tyrannies; then for the raising of monies in divers ways for the work of the Assembly, and that certain who serve our chapells as preachers may be put on a list as ministers in part. Last, that we should have due place among the wirelessse services, and to approve the work of a parson who do show great zeal for the rights of native races in Africa.

All these, by the good ordering of the President, discussed with due brevity and passed with one amending.

(To be continued.)

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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ORDER NOW!

OUR MAY 10 issue will be almost entirely devoted to the conclusions of the groups which have been engaged upon the Statement of Faith. It will be an important statement of Unitarian belief. Every effort should be made for wide distribution. We cannot print in anticipation of demand so please send us your order *now*. Send a postcard to THE INQUIRER, 14 Gordon Square, London, W.C.1, telling us the extra number you require. Make sure that every member of your congregation has a copy.

The replies coming in rapidly now show that the experiment has been a great success. "The discussions", writes one correspondent, "have been attended by a group of people 25-30 strong. Because of the stimulation the discussions have given us we are hoping to arrange a week-end study group at Great Hucklow".

This is indicative of the interest of the groups. THE INQUIRER will do its best to help.

Order now!

WE THANK the scribes most warmly for the splendid papers they have sent in. We have communicated with each personally. If by mischance someone has been omitted will he or she take this note as an expression of thanks.

THANK YOU

We are indebted for our main reports of the Annual Meetings to four ministers, the Revs. J. Harry Smith, Arthur Peacock, Ronald McGraw, and Keith Treacher.

This is the 24th Annual Meeting that Mr. Smith has reported for THE INQUIRER.

NINETIETH BIRTHDAY

On April 29 the Rev. E. D. Priestley Evans is 90 years of age. He retired from the ministry 30 years ago in 1921, from Bank Street, Bury. He and Mrs. Priestley Evans, who was 90 on March 13, now live in South Kensington, London.

Park Lane Chapel, near Wigan.—The Annual Congregational Meeting was held early in April and the several reports submitted were most encouraging. It was also good to know that the finances of every institution were in a healthy condition. A few new members of the chapel had been made and, in spite of losses by death, the numerical strength of membership was being maintained. As a result of the new housing estate, not yet completed opposite the chapel, and efforts, direct and indirect, made to attract the residents as they arrived, visitors since just before the New Year had been present at the Services and had expressed their appreciation of the contact made with them.

The Sunday School had greatly increased in numbers and new scholars continued to enroll calling for the services of more teachers.

Following upon the interest and generosity of a chapel member a weekly games club had been made possible for the boys and girls in the Sunday School which had met and would continue to meet a felt need. It was reported that a plan devised by the Chapel Trustees for laying-out a gift of land fronting the chapel as a Garden of Remembrance was being proceeded with and it was decided that the cost of this should be one of the aims of the forthcoming Sale of Work. The several officers and the minister were cordially thanked for their work and attention was called to the "All Present" Service at the end of the month to mark Mr. Smith's completion of five years' ministry at the chapel which coincides with his twentieth year as a minister. The meeting ended on a very optimistic note regarding the future, for it held promise of a wider influence and a greater witness and service than perhaps ever before in the history of the chapel and Sunday School or, as it was said, "because of the circumstances now present the chapel and its fellowship should not only go from strength to strength but also in greater measure fulfil their purpose and the reason for their existence".

THE ASSEMBLY MEETINGS

Sir.—I would earnestly urge that at future General Assembly Meetings the timetable be so arranged as to allow consideration and discussion of the resolutions submitted. At the Assembly just concluded the resolutions put forward were allowed so short a time that their submission became almost farcical. One resolution, that proposing a list of "supplementary" ministers was so vital that its effect will be to make a radical change in the whole constitution of our movement. (It should imagine that such a constitutional change requires very careful consideration, general discussion and a ballot vote with a two-thirds majority to pass it.) This resolution, however, along with the other resolution was allowed only a few minutes and

discussion of it had to be cramped and smothered. The vote upon it was thrust upon a bewildered meeting and it was declared passed by the very hasty scanning of a very doubtful "show of hands".

We are, at least in theory, a democratic body and the General Assembly is our only chance, as an assembly, of expressing our opinions. We do not meet as an "assembly" only to be passive listeners to a spate of oratory, however agreeable, eloquent and educative. We meet, primarily, surely to voice our assent and dissent to the annual Report, to offer advice and criticism and to discuss the resolutions submitted.

This protest is not mine alone and I trust it will not be ignored or regarded as an impertinence. It has been urged that a resolution on our right to public discussion of the Report and Resolutions be brought forward next year. I trust that such a resolution will not be necessary.—Yours,
H. W. Kemshall.

THE ISSUES

Sir.—The sense of strain conveyed by your editorial under the above title will have received sympathetic understanding by many of your readers who have felt the same during the recent period, with its incessant "plugging" of the Passion and the Resurrection, and the incomprehensible if not inconceivable philosophy underlying it. It may help us to sympathise also with both the "Church" and the "multitude" outside it, if we remember the almost universal agreement to deny the reality of "the fact of death" by postulating a "hereafter". There, O death is thy sting, and thy victory, O grave!

The following passage from E. F. Benson's *Final Edition. Informal Autobiography*, may be thought a useful footnote (the author is referring to his brother, A. C. Benson):—

"Before many hours, all hope of his recovery had gone, and on Tuesday afternoon, his doctor told me that a friend of his had asked whether some stimulant should not be given him to bring him back into consciousness again. I knew what that meant. It was that grim and awful doctrine that when a man's soul is about to quit his body, some sort of final 'chance' should be given it. Mrs. Charles Kingsley's seemed the truer view. She was thought to be dying, and her nurse asked her if she would like to see a clergyman. 'A clergyman?' she gasped. 'When I'm dying? Why?'—Yours,
Robert H. Corrick.

"SUBSCRIPTION BY COVENANT"

Sir.—I am glad that I made one or two mistakes in my letter on "Subscription by Covenant" because this seems to be the bait for which experts were waiting silently throughout the years. I am sure you will allow me to say that my letter was not published in full and this accounted for at least one mistake. Furthermore a form of deed of covenant which I had appended was deleted. I take the other raps with joy because I am confident that many struggling causes will benefit from their results in the near future.—Yours,
Aberdare.

Rev. D. Jacob Davis.

CALENDAR

SUNDAY, APRIL 27, 1952

ANDERDEN, Un. Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY. ANDSWORTH, Unitarian Church, Knowsley Rd., 11.15, Rev. B. GILL, 3, Scholars' Service.

ALTRINGHAM, Dunham Road Chapel, 11, Rev. A. W. VALLANCE, 6.30, Mr. P. M. OLIVER.

ASTLEY, Unitarian Chapel, Manchester Road, 11 and 6.30, Mr. S. H. KNIGHT.

BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCIS TERRY.

BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW. BELFAST, First Church, Rosemary Street, 11 and 7, Rev. H. J. McLAUGHAN.

BENNELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. JOHN KELLY. BELLINGHAM, Free Church, South Street, 11.15, Rev. J. MARTIN HALL.

BENNINGHAM, Unitarian Church, Benborough Road, 6.30, Student, U.C.M.

BENNINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON SYMPT.

BENNINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. G. WILKINSON.

BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. F. D. JONES. BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. A. STOKES.

BOLTON, Bank Street, 10.30 and 6.30, Rev. J. GORDON DAVIES. BOLTON, Halfway Road Free Church, 10.45 and 6.30, Rev. J. W. MAX.

BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. I. I. TOWNLAND. BOSTON (Lincoln), Spain Lane Unitarian Church, 6.30, Rev. C. SAMPSON.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. L. RENNERT. BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BELLACK.

BROOKHURST, Christ Church, Dampier Street, 2.30, Sunday School, 6.30, Rev. W. H. CHURCHILL.

BURNLEY, Unitarian Chapel, 11 and 6.30, Rev. G. RUSSELL JONES. BURNLEY, Christ Church Unitarian, New Road, 11 and 6.30, Rev. R. THOMAS.

BURNLEY, Lewis's Mead Meeting, 6.30, Rev. A. H. BRYTER.

BURNLEY, Oakfield Road, Clifton, 11, Rev. A. H. BRYTER, 6.30, Mr. R. L. NORMAN.

BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. MATTHEW BROWNE. BURY, Bank Street, 11 and 6.30, Rev. F. M. RICE.

CANNING, Memorial Church, Edmund Road, 11 and 6, Rev. A. SUMNER GARDNER.

CANNON, The West Gate Unitarian Church, 11, Rev. HELEN PHILLIPS, 6.30, —.

CANNON, Unitarian Church, Lane Street, 2.15, Sunday School, 6.30, Rev. ROBERT H. WILLIAMS.

CANNON, The Church of the Great Companions, Hamond Hill, 3, Mr. JAMES NORMAN.

CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. E. STANLEY PETERS.
 CHWENTON CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN.
 COSELEY, Staffs, Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN.

CREWE, Free Christian Church, Beech Street, 3, Rev. E. D. EVANS.
 CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN.

CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK. (also 6.30 First Sunday in the month).

DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6.30, Rev. E. E. WRIGLEY.
 DENTON, Wilton Street Chapel, 11, Rev. JOHN GILL, 6.30, Mr. R. E. GODDARD.

DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. M. CONSTANCE HARRIS (also 11 First Sunday in the month).

DITCHLING, Old Meeting House, 10.45, No Service.

DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.

DOVER, Adrian Street Unitarian Church, 6.30, Rev. ETHEL KAY.
 DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
 DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Supply.
 DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE.

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. D. B. FRASER.

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH.

GLASGOW, St. Vincent Street Unitarian Church, 11 and 6.30, Rev. ALEXANDER REID.

GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER.

HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE.

HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.

HINCKLEY, Great Meeting, Baines Lane, 11 and 6, —.

HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL.

HUDDESFIELD, Fitzwilliam Street, 6.30, Rev. DUDLEY RICHARDS.

HULL, Park Street Church (Unitarian), 6.30, Rev. RALPH PHILIPSON.

IPSWICH, Friars Street, 11, Rev. WM. HAWORTH. BURY ST. EDMUNDS, Churchgate Street, 6.30, Rev. WM. HAWORTH.

ISLE OF WIGHT, NEWPORT, Unitarian Christian Church, 11 and 6.30, Rev. W. J. CARTER.

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER.

KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.

KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MOSSOP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.

LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. R. W. WILDE.

LEICESTER, Narborough Road, 11, Junior Church, 6.30, —.

LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON.

LETHBRIDGE, Vauxhall Hall, Gernon Walk, 11, Local Arrangements.

LEWIS, Westgate Chapel, 11, Dr. H. W. STEPHENSON.

LINCOLN, High Street, Unitarian Chapel, 6.30, Supply.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. W. HILL WAREING.

LIVERPOOL, Bootle Free Church, 6.30, —.

LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KEIR MURPHY.

LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART.

LIVERPOOL, Hamilton Road, Everton, 6.30, —.

LIVERPOOL, Hope Street, 11 and 6.30, Rabbi Dr. J. J. KOROTIK.

LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SHREVELL PRICE.

LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG.

LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. J. LONG.

LONDON, Britton, Effia Road, 11, Rev. H. H. CHETHAM.

LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. W. WASHINGTON, 6.30, Rev. JOHN C. RALLANTINE.

LONDON, Forest Gate, Upton Lane, 6.30, Mr. A. HEWITT.

LONDON, Golden Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.

LONDON, Hackney, New Gospel Pit Church, Chatham Place, 6.30, Rev. F. HANCOCK.

LONDON, Hampstead, Rowley Hill, 11, Rev. E. G. LEE.

LONDON, Highgate Hill Unitarian Church, 11, Rev. G. J. G. GREVE.

LONDON, Hild, High Road, 6.30, Rev. W. WASHINGTON.

LONDON, Ilford, High Road, 6.30, Rev. W. WASHINGTON.

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MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 10.45 and 6.30, Rev. KENNETH SHERRATT.

MANCHESTER, Cross Street Chapel, 10.45, Rev. FRED KENWORTHY, 6.30, —.

MANCHESTER, Failsworth, Dob Lane Chapel, 11 and 6.30, Rev. J. PIPKIN.

MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. COTTIER.

MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS.

MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. FRED KENWORTHY (78th Anniversary Service).

MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. WILLIAM DYER.

MANCHESTER, Renshaw Street Mission, 6.30, Rev. A. J. HEALE.

MANCHESTER, Stand Church, Whitefield, 10.45 and 6.30, Mrs. A. EVANS (Women's League Sunday).

MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Mr. D. S. BIRLEY.

MANCHESTER, Wythenshawe, Unitarian Church, Brownley Rd., Benchill, 6.30, —.

MANSFIELD, Old Meeting House, 10.45, Mr. E. ROWLAND GREEN, 6.30, Women's League.

MARPLE, Unitarian Hall, 31 Stockport Road, 3, each Sunday.

MEXBOROUGH, Free Christian Church, 10.30 and 6.30, Rev. E. A. DAVIES.

MIDDLETON, Old Road Chapel, 6.30, Rev. JOHN EVANS.

MORCAMBE (see Lancaster).

MORETONHAMPTON, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE.

MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDRIC SHAW.

NANTWICH, Old Chapel, 6, Rev. E. D. EVANS.

NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. CORAM DAVIES.

NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30, and 6, Mr. W. H. CUNLIFFE.

NORTHAMPTON, Kettering Road Church, 11 and 6.30, Rev. A. M. LEWIN.

NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.

NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM (290th Chapel Anniversary).

OLDBURY, Unitarian Church, Birmingham St., 11, Children's Service 6.30, Rev. HAROLD GORE.

OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL.

OXFORD, Manchester College Chapel, 11.30, Rev. The Principal.

PADISHAM, Nazareth Unitarian Church, Knight's Hill, 10.30 and 6, Rev. L. A. GARRARD.

PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.

PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KESLEY.

POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. E. PENN.

PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STUBBS.

PRESTON, Unitarian Chapel, Church Street, 11 and 6.30, Rev. ALUN WILLIAMS.

RINGWOOD, Hants, the Meeting House, 6.30, Spring Festival, Dr. J. C. FLOWER.

ROCHDALE, Blackwater Street, 10.30, Rev. WM. BEER, 6, Rev. G. D. FOOTE (Choir Services).

ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. WM. MILLAR.

SALE, Atkinson Road, 11, Rev. J. WILLIAM DYER.

SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. WILKINS.

SHEFFIELD, Unity Church, Crookesmoor Road, 11, Mrs. F. SOKELL (Women's Annual Service), 6.30, Rev. E. D. DAVIES.

SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL.

SHEFFIELD (Attercliffe), 6.30, Dr. F. T. WOOD.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. S. WHITBY.

SHEFFIELD, High Street, Unitarian, 11 and 6.30, Rev. A. H. LEWIS.

SHEFFIELD, High Street, Unitarian, 11 and 6.30, Mrs. HARMAN.

SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. ROBINSON.

SOUTHEND-ON-SEA, Darley Road, 11, Children's Church, 6.30, Rev. E. G. GREEN.

SOUTHPORT, Portland Street Church, 11 and 6.30, —.

ST. HELENS, Corporation Street, 6.30, Rev. DUNCAN P. STEWART.

STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. JOHN HODGSON.

STOCKPORT-ON-TYNE, Wellington Street, 6.30, Rev. A. J. MARTIN.

STOCKPORT, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. ROSEALINE LEE.

SWANSEA, Pennard, Free Christian Meeting House, 11, Rev. B. VINEY.

SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the Month).

SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD.

TAINTON, Mary Street Chapel, 11 (and 6.30, First Sunday in the month), Rev. W. H. CORNELL.

TATTOCK, The Abbey Chapel, 3.15, Rev. E. H. KESLEY.

TENNESSEE, Old Meeting House, Ashford Road, 6.30, Rev. G. KESLEY.

TORQUAY, Unitarian Church, 10.45 and 6, Rev. M. JORDON.

TORQUAY, Unity Church, Montpelier Road, 11, Rev. CHARLES EASTON.

THORNTON, Congregational Church, 11 and 6, Rev. A. F. O. THOMAS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HALL.

WARRINGTON, Ohio Street, 10.30 and 6.30, Rev. E. W. DUNN.

WARRINGTON, Friends House, Derby Road (by permission), April 27, 7.30, Rev. ARTHUR PRACK.

WEST BROMWICH, Lodge Road, 6.30, Rev. K. C. THORNTON.

WEST KILBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS.

WIDNES, Flowergate Chapel, 2.30, Rev. W. T. WILKINS (Junior Church).

YORK, St. Saviour's Chapel, 6.30, Supply.

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ADELAIDE, Unitarian Christian Church, Wakefield Street, 11 and 7, Rev COLIN GIBSON.

MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening, 7 p.m. Rev. V. JAMES.

SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. J. B. TONKIN. Manse Telephone LX 5321.

UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. BOTTOMLEY. Meetings as advertised.

UNITARIAN COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street, 11, Rev. ANGUS CAMERON.

TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JENKINS.

VANCOUVER, B. C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. JOHN A. CRANE.

WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. PETURSSON.

NEW ZEALAND

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LONDON DISTRICT AND PROVINCIAL ASSEMBLY OF UNITARIAN AND FREE CHRISTIAN CHURCHES

Annual General Meeting and Service

BLACKFRIARS CHAPEL, STAMFORD STREET, S.E.1

SATURDAY, MAY 3, 1952

Service: The Rev. C. C. FORMAN, M.A.—3 p.m.

Annual Meeting: 3.45 p.m.

Tea: 5 p.m., 1/- each

8th SUMMER SCHOOL FOR MINISTERS

The Unitarian College, Manchester

Principal RAYMOND V. HOLT, B.Litt., M.A.

will give three lectures on

"THE STRENGTH AND WEAKNESS OF MARXISM"

on Mondays, April 28, May 5 and 12, at 3 p.m.

THE SAMUEL JONES FUND

The Income of the above fund is applied in augmentation of the salaries of such conscientious Dissenting Ministers as shall stand most in need of assistance, as the Trustees shall approve, preference being given to those who have been students of Manchester College, Oxford.

The Managers meet annually in October for the purpose of making grants. APPLICATION must, however, be in hand NOT LATER THAN JULY 1, and must be on a form obtained from the Secretary, HERBERT GIMSON, 46 Ladbroke Square, London, W.11.

DEATH

LINDSEY-BADCOCK.—On April 18, Ethel Mary, of 10 Chichester Road, Bognor Regis, widow of William Lindsey-Badcock and third daughter of the late Bernard Lewis.

HOLIDAY ACCOMMODATION

HOLIDAYS. The Margaret Champney Home, Horton, near Windsor, offers an inexpensive holiday to persons tired out by nursing, teaching, or other forms of social service. The endowment enables the Trustees to limit the cost to three guineas a week. Apply, The Warden, Margaret Champney Home, Horton, Slough, Bucks.

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